

*the Nation*

**WORLD EXCLUSIVE!!!**

***Also inside: Guess who's moving to O.J.?***

# **ENQUIRER**

Volume 3, No. 9 • April 1, 1996  
*every two weeks*

## **BIGFOOT SIGNS DEAL WITH CREEES**



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# SASQUATCH/ CREE TREATY RATIFIED!

**NATIONEXCLUSIVE!**



"There's a better way than stomping. We're willing to teach you about environmental protest organizing," promises Grand Chief Ooon Oome

Everyone thought the Crees were meeting in Waskaganish only to discuss the diminishing goose population but Grand Chief Coon Come had a surprise for the delegates that no one expected. On hand was a special representative from the other James Bay First Nation—the people commonly called Bigfoots/Sasquatches.

No only was this a historic first as a human-bigfoot meeting but a diplomatic coup for the Crees. After thousands of years of watching us, they decided Crees would be the best humans to open up diplomatic relations with. A historic Cree and Bigfoot treaty called the Small/Big-foot Agreement was enthusiastically signed and X'd. An alternate name, the James Bay and Northern

**BIGFOOT SHOCKER...** CONT'D NEXT PAGE

**EDITORIAL EXCLUSIVE!**

## WE'RE NOT BLOOD-SUCKING LEECHES



WILLIAM E. NICHOLLS I,  
ESQUIRE

YOU MAY BE WONDERING at the changes from *The Nation's* old format to our new *Nation Enquirer* style. It came about because of the jokes after our paper first came out and it was displayed alongside those types of tabloid newspapers at the Val d'Or airport. We requested a change in display location and the salesperson seemed surprised.

"These are the papers that go the fastest. This is the best place," the salesperson told us.

We explained *The Nation's* desire to be dignified and true to the journalistic needs of the Crees.

Those jokes disturbed me and I prayed to the Creator for a miracle but none came. That's when I realized why.

The people wanted an Enquirer of their own with a Cree viewpoint and the policy of *The Nation* is always to reflect what the people want, within the bounds of morality. We are still dedicated to bringing you the best in whatever form that means. We aren't just another bunch of bloodsucking leeches trying to make a quick dollar, though. We at this newspaper are good, God-fearing, hardworking, bluecollar, anti-communist, patriots who believe in jealously holding the torch of truth and justice. We believe in making a buck if possible and that also helped in our decision to become just another readable toilet-room rag.

By the way, don't forget to send in a vote and photo of who you think is the Cuttest Member of the Female Persuasion in the Sasquatch/Cree Nations.

Ed. Note: Only two inside pages are Enquirer style. April Fools Day.

## MISTISSINI SCHOOLS DRUG STUDENTS... AND THEN SEND THEM HOME!

On March 20th, 21st and the 22nd, schools in Mistissini gave students time off after drugging them. Some parents were surprised to see students home early with warning that they should remain calm. "I was surprised

to see my child so calm. I didn't know a measles shot had that effect," said one parent who wished to remain anonymous. A teacher said in an exclusive *Nation Enquirer* interview that "It was a great break. I wish we had more of

them. Like maybe a daily thing after naptime."

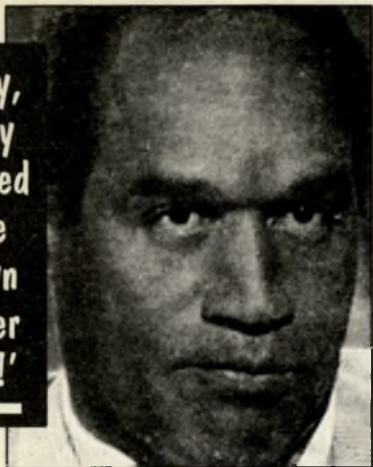
This article is an exclusive *Nation Enquirer* community service to warn parents. On certain school days your child may be getting a vaccination. Please be prepared to hire a baby-sitter. The plus side is that your child will be very quiet for a while.

**TRUE STORY!!!**



# GUESS WHO'S MOVING TO O.JAY?

'Hey, they named the town after me!'



After all the controversy surrounding recently acquitted O.J. Simpson he wants peace and quiet. When asked why he chose O.J. as the place to go he replied, "Hey, they named the town after me so the least I can do is move there."

Residents shouldn't expect to see O.J. on the streets tomorrow as he still doesn't know how to get there. Indeed he is busy learning French so "I'll fit in, moy Amigo," he told the *Nation Enquirer* in between outbursts of telling how innocent he was. "I didn't do it. If I was going to knife anyone it would have been Kato, that traitorous beast," foamed an upset "Juice."

"You should see my phone bills. The radio stations won't even accept my collect calls anymore," added a sadder, much calmer former football star.

Asked about his past, the sunshine boy wonder promised, "You can be assured that I won't be hitting any women up there. I hear the cold plays hell with arthritis."

The sometime *Naked Gun* star says that he is willing to give the local constables tips he picked up while filming and during low-speed chases. "I believe in being a supportive member of the community but I hope nobody owns a white Bronco," he joked.

## SPORTY SASQUATCHES!

**"WE WANT IN ON IRON MAN CONTEST!"**

...CONT'D FROM PREVIOUS PAGE

Quebec First Nations Cree/Sasquatch Agreement (JBNQFNCSA), was nixed by the Bigfoot Tribal Council as being too long. "Urr, Arrgh!" asserted Bigfoot Grand Chief Snork when the name was first suggested by a consultant.

Grand Chief Coon Come said, "I'm very happy about this. It should give eco-tourism a kick in the pants for both our peoples with the Bigfoot craze out there."

Meanwhile, we learned a lot of things about our furry brothers. Bigfoots have a language of grunts and gestures that allows them to communicate with each other and now with us. The creatures live in tribes of 15 to 20 beasts in brushy areas where they can hide easily from intruders.

Our furry brothers have an elaborate religion in which they worship the moon, stars—and airplanes! The Bigfoot First Nation believes that airplanes are messengers from their gods and have special psychics who decode the meaning of a plane's straight path. Air Creebec planes apparently have special significance. In fact, part of the Agreement reads "as long as the Air Creebec planes fly."

Like among Crees, children are considered tribal responsibilities. But after weaning in the Bigfoot First Nation they don't belong to any particular adult.

Bigfoots wear clothes, but not while hunting. Most sightings of the creatures by man have been made while the furry broth-

ers were nude and chasing prey. Part of the Agreement deals with guaranteed Bigfoot/Cree harvest rights.

Bigfoots are omnivores who'll eat anything that moves. But don't be afraid as they attack only small mammals, birds and fish. They also eat berries, roots and the dung of large mammals. Part of the Agreement deals with mutual non-eating of each other's First Nations members. Other humans in James Bay, though, are considered exempt from this provision.

Bigfoots hate to be disturbed. They especially despise snowmobilers, sport hunters, anthropologists and poachers, and occasionally they kill one. Their strong feelings have brought them to the verge of declaring open war on mankind. So part of this treaty deals with mutual alliance in the face of danger. It may surprise some to learn that they had their own referendum dealing with the threat of Quebec's secession. The results were pretty much the same as other Quebec First Nation responses, except they also endorsed a stomping clause.

Bigfoots love sports and expect to participate in the Cree Iron Man competition as soon as they learn how to paddle a canoe.

Bigfoot females wear "makeup" made from ashes and the juice of red berries. Reportedly, the stains were found on many a delegate's cheeks after the signing.

**BY WILLIAM NICKELS & LOONIES**

## LATEST RCMP TO JOIN PM'S SECURITY



"I was hurt that first day when they told me to keep an eye out," stated Officer Gak, the newest addition to the brave boys guarding the PM.

"I'll match my eye against any two

they have. I don't blink so I've got an advantage," said the alien from the Andromeda System. "Besides I hear this is a cushy job, what with the PM and his wife being such security experts. I mean did you see that throat grab? He could teach me a few things. So I consider this assignment a chance to learn a few things," Zak added.

Zak came in third in his graduating class much to the surprise of his now proud parents. "My baby is growing up," gushed mother Fred.



## Coming On CBC TV Maamuitaau

### April 3 and 4

Stanley Vollant is a Montagnais from Betsiamites, who is the first and only native surgeon in Quebec. Following his years of studies in the south, Stanley is now practicing in Baie Comeau, and medically helping his own people at the clinic in Betsiamites. Also, on **Maamuitaau Chis'chaayihitamoon** we introduce you to nine people who were recently honored for their achievements as National Native Role Models.

### April 13 and 14

The Inuit people of Pond Inlet are reviving the Anglican religion in their community. As a result the townspeople have come together creating a better understanding between the youth and elders. Also, on **Maamuitaau Chis'chaayihitamoon** tuberculosis is making a comeback in the North. Watch this CBC North documentary and learn about TB and what you can do to protect yourself from the sickness.

### Watch Maamuitaau:

Saturdays	06:28	SRC
Sundays	07:00	CBMT
	18:00	SRC
	(subject to change)	

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## SUSTAINABLE DEVELOPMENT OPPORTUNITY

*The Oujé-Bougoumou Cree Nation has built an entirely new village over the course of the last five years. The community has received both national and international recognition for its community development efforts, which include innovations in the areas of alternative energy, housing and community planning. The community is also committed to further development based on the philosophy of sustainable development.*

*Oujé-Bougoumou is seeking an experienced and innovative individual who can assist the community members in establishing a range of economic enterprises within the framework of its commitment to sustainable development. To ensure its long-term viability, the community will need to establish viable enterprises in the service, resource development, tourism and manufacturing sectors.*

The successful candidate will have proven hands-on abilities in the area of economic development, preferably in the aboriginal milieu, and will have a good understanding of the requirements, the possibilities and the difficulties related to aboriginal economic development.

**LOCATION:** Oujé-Bougoumou, James Bay Territory, Qc

**SALARY:** Commensurate with experience

**STARTING DATE:** As soon as possible

**PLEASE ADDRESS ALL INQUIRIES TO:**

Miss Louise Shecapio  
Oujé-Bougoumou Cree Nation Headquarters  
207 Opemiska St,  
Oujé-Bougoumou, Quebec  
G0W 3C0





**Inlanders Tina Bosum and Derek Metable were the lucky winners of tickets for the last game at the Montreal Forum.**

No, the photograph of yours truly in the last *Rez Notes* was not a reaction upon hearing I had to go back to Ojaya. And no, I was not intoxicated. Nor was I stoned out of my skull. It's just the way I always look before I start writing this crap. As you can see, I'm in perpetual need of a vacation. Let's never mind that for now. That's a subject for me and my doctors.

The same type of lights (UFOs) were spotted in Fort Resolution, NWT (Fort Rez... no relation -Ed.) weeks ago were also spotted across the river from Waskaganish by reputable ladies. A learned Native explained them as "metaphysical, supernatural, paranormal, not from outer space..." I kid you not.

"People are afraid!" our man in Nemaska reports. Afraid they'll have to change their wardrobes. A weight loss competition is under way and the penalty for any weight gain is ten dollars a pound. Any overweight citizen is free to enter.

The Montreal Alouettes are off to an awful start in the Canadian (Canadien?) Football League. They drafted a player who is no longer with us here on Earth. Awful, awful.

Mother's Day is upon us again and once again we aim to capitalize on it. Send us your stories, poems and classifieds for your muddahs. The deadline has been set at April 20, 1996. Send your stuff in before said date or suffer the consequences.

Calling all male Cree beneficiaries of voting age! Send us your votes for the first annual Cutest Girl (Or Woman) In The Cree Nation contest. Your nominee must fulfill the following requirements: She must be Cree and possess an ample amount of

"cuteness." Actually, there's nothing standing in the way of anybody being nominated. The only real prerequisite is being female. My vote has been cast. But, unfortunately, it doesn't count. It's just as well, my betrothed would surely maim me for life.

Will Nicholls's story on Stacey and Alfred, Kahnawake's rebel cigarette merchants, is getting a lot of attention in the rez. Check out previous issues of *The Nation* for the facts. Did I mention *The Nation* won several awards? (two actually, but who's counting? -Ed.)

The Cree Nation leadership has convened, at the time of this writing, in Waskaganish to discuss this year's goose hunt. Also on the agenda is moose hunting and trapping. Will we have our sigabon this year? Check out page 20 for answers this issue.

Gentle readers of *The Nation Enquirer's* classifieds. I am addressing thee and thee alone. If thou hasn't seen thine most heartfelt messages to thine cherished ones, fret thee not. Thine proclamations will appear. Oh yes, they will appear. A few words of guidance when entering said messages. Leave spaces between the words and be concise. No more "I would like to..." or "I wanna..." I think your addressees will figure out that you "would like to" or that you "wanna". Believe me, I would like ta too... Another item my humble editor just pointed out to me is the always popular "one night stand" requests. We do not condone, endorse, nor practice such strenuous extracurricular activities. Unless, of course, they are insisted upon.

Ndiamon

## the Nation



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## OTTAWA TAKEN TO COURT ON NEW TAX

"Tax exemption is not a privilege or a benefit, but our right. I'm willing to defend that right."

With those words, Margaret Horn of Kahnawake joined three other First Nations women in launching a court challenge to Ottawa's new income-tax rules for Native people.

The four women filed claims with the Federal Court of Canada in February calling Ottawa's new tax on Natives an infringement of their rights.

All four work off-reserve and, like the 400 other employees of the O.I. Group of Companies, a Native-owned employment agency in Toronto, they have refused to pay income tax as demanded by the federal government. Most Native people working off-reserve were told to start paying income tax as of January 1995.

"We have always believed that Native rights are portable," said Roger Obonsawin, the O.I. Group's owner.

"Rights are rights and they belong to the person. Treaties did not specify that these rights were conditional on living on reserve."

The Liberals themselves opposed the same tax when it was first considered by the Mulroney government in 1993. "We believe that Revenue Canada has introduced these changes based on a seriously flawed understanding of the Supreme Court's ruling in the Williams case," wrote Liberal leader Jean Chrétien in a 1993 letter.

"Indeed, in the Williams case, the Supreme Court was rendering a decision on the issue of the tax status of unemployment benefits - and in doing so cautioned against the very interpretation offered by Revenue Canada."

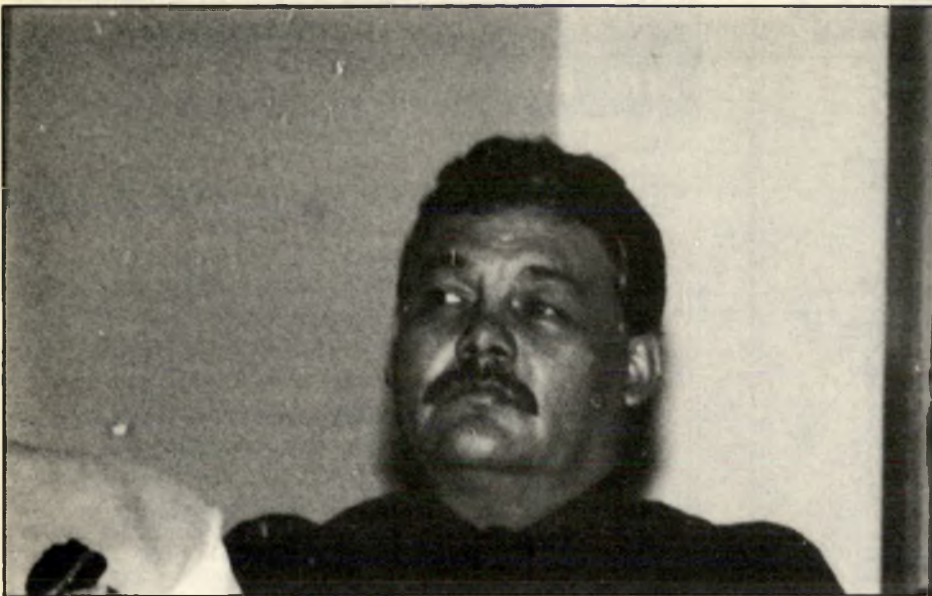
After the Liberals were elected, the government announced plans to slowly get rid of tax-exemptions for Natives.

First Nations organizations have been working hard to fight the new tax, although some have criticized the Assembly of First Nations for not doing enough. AFN employees got a special exemption from the new tax.

Taxation will be the main issue on the agenda at the First Nations International Court of Justice, to be held in April in Ottawa.

- Alex Roslin

BRIAN STEWART



## CHIEF ASKED FOR "TOTAL CONTROL" OVER POLICE

### WE DON'T NEED MORE POWER: POLICE CHIEF

Alcohol abuse is a rampant problem in Chisasibi, but the answer is more education and healing programs, not more action by police, says Samuel House, Chisasibi's chief of police.

"Ninety-five per cent of our calls are alcohol-related," said House. "I would suggest to have programs on the abuse of alcohol integrated into school, especially in the younger grades... Healing, too. Chisasibi is just beginning to have healing programs. The women's centre is important, too."

What the community shouldn't do is ask police officers to apprehend Chisasibi residents when they haven't committed a crime, House said in an interview. He was responding to comments made in the last issue of *The Nation* by Chief Charles Bobbish.

Bobbish said police don't have enough power to stop alcohol abuse. "In our culture, when someone calls you to assist them you go without hesitation. But it's not the case here. We have a hard time telling the police to do something because they say the law tells us we can't do this," said Bobbish.

"When I first became chief, the first thing I asked the police was: 'Who is your boss?'... When they graduated, they were told, 'Your boss is the law.'"

But House said that at that first meeting, the chief also had another question: "What can we do to have total control over you?"

House said this question worried him. He said the Charter of Rights and Freedoms prevents police

officers from arresting individuals simply because they are drunk, unless a crime has been committed. Before the Charter of Rights was adopted, police used to arrest drunk people in a procedure known as "preventive detention." But House said this isn't a good way to deal with alcohol abuse because it doesn't deal with the roots of the problem. Besides, it's now unconstitutional.

"These people can turn around and sue us for false arrest," said House. "We're not supposed to put anyone in jail unless they are charged with something or unless they are under investigation."

Asked if the chief had ever requested that police intervene in a case, House said, "Yes, he asked us to intervene in cases which weren't a police problem, more like a social problem."

On the provincial and municipal levels, it is considered improper for politicians to intervene in police cases.

House said one thing the band can do to help police is adopt a highway code that makes it easier to go after drunk drivers. But even then, he said, constables can't stop cars without reason to believe an offense has been committed.

Also, they can't be stationed at the community's roadblock to search cars for alcohol because the gate is outside Category 1A land, which means it's outside the jurisdiction of Chisasibi police. Police can stop drivers suspected of being drunk, but even in such cases their alcohol can't lawfully be seized.

by Alex Roslin



# Need Extra Cash?



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The Nation is looking for freelance photographers. If you like to take pictures and would enjoy having them published in The Nation, Give us a call at 514-272-3077.



Ask for Neil or Catherine to start a new exciting career today.

# Who is the Cutest Girl in the Cree Nation?

Just imagine how angry your loved one will be if you don't give her at least one vote.

So send in your vote today. It's so little to do to keep that loving flame alive. Otherwise the resulting heat may not be as wonderful as you expected. Winner will be chosen on the basis of Cuteness and votes. Ladies, lobby today with friends, admirers, parents, cousins, lovers, husbands and other men in your life.

Don't forget we need a photo sent to us by the April 12 Deadline:

The Nation  
P.O. Box 48036  
5678 Parc Ave., Montreal  
Quebec H2V 4S8  
Fax: 514-272-3077

"You couldn't find the time for one miserable little vote.

I'm leaving you."



## CHISASIBI'S 2nd ANNUAL INVITATIONAL BASKETBALL TOURNAMENT

**APRIL 12, 13 & 14, 1996**

We will be giving away over \$15,000.00 in prize money and awards!  
It will be disbursed as follows:

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Men's Class "B"	\$300	\$1,500 + trophies	\$ 750 + trophies
Boy's Class (Under 18)	\$100	\$ 500 + trophies	\$ 250 + trophies
Women's Class	\$400	\$2,500 + trophies	\$1,250 + trophies
Girl's Class (Under 18)	\$100	\$ 500 + trophies	\$ 250 + trophies

### 8 TEAMS MAXIMUM PER CATEGORY!

All prize amounts are estimates. The amounts are subject to change depending on the number of teams that register.

The first teams to register and pay their registration fees will be accepted. NO EXCEPTIONS. All other teams will be placed on stand-by basis.

**ALL TEAMS MUST SEND THEIR INSCRIPTION FEE IN FULL BEFORE THE DEADLINE DATE! IF WE DO NOT RECEIVE PAYMENT BY THIS TIME YOUR TEAM WILL NOT BE ACCEPTED!**

**DEADLINE TO REGISTER: WEDNESDAY, APRIL 3RD, 1996.**

FOR MORE INFORMATION CONTACT

Sarah Gilsky or Violet Cox-Napash at the Cree Nation of Chisasibi Office 855-2878 or Craig Dunn at James Bay Eeyou School 855-2833.



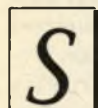




# HEALTH CANADA TALKS TO YOU

## CANADA'S DRUG

### STRATEGY - PHASE II



Substance abuse has been with us since the beginning of time. Everybody knows the dangers brought on by drug and alcohol abuse - sickness, death, social misery, crime, violence and economic cost to all levels of government. These dangers will not suddenly disappear tomorrow. There are NO simple solutions to Canada's drug problem, but there is a long-term commitment that we can all play a role in.

Canada's Drug Strategy (CDS) is a co-ordinated effort to reduce the harm caused by alcohol and other drugs to individuals, families and communities. Health Canada, along with many different partners, plays a very significant part in CDS. These partners include all levels of government business, law enforcement agencies, labour, and professional and voluntary organizations. Everyone involved in the Drug Strategy believes that the only way to solve the problem so that it STAYS solved is to change people's attitudes and lifestyles. The Strategy is committed to helping high risk groups, particularly youth. Getting at the root of the problem and not just attacking its symptoms is important. We want to be confident that each coming generation abuses alcohol and other drugs less than the previous generation. Other target groups are the homeless, drop-outs, children and adult children of alcoholics, children of dysfunctional families, pregnant women and elderly.

Addictions and Community Funded Programs is responsible for supporting First Nations and Inuit people and their communities in establishing and operat-

ing programs aimed at arresting and offsetting high levels of alcohol, drug and solvent abuse among their populations living on-reserve. The program contributes financial and/or human resources necessary to support community initiatives, through contribution agreements with appropriate community authorities and through technical assistance provided by program staff. Support is provided through an integrated delivery system consisting of government departments, as well as First Nations and Inuit institutions or service organizations operating at all levels.

The program is composed of a number of components primarily aimed at providing services such as:

**1. PREVENTION**, which involves community education and advocacy programs operated by local First Nations governments or by community authorities affiliated with Band Councils,

**2. TREATMENT**, which provides referral, counselling, non-medicinal, in-patient residential services, halfway houses and community treatment (out-patient programs located on or off-reserve),

**3. Professional, paraprofessional and administrative TRAINING** in support of prevention and treatment service needs,

**4. A program of action RESEARCH** and a series of pure and applied research studies intended to increase knowledge of alcohol and substance abuse problems and effective responses.

This program also includes a "Driving While Impaired" strategy, whose objectives are:

- 1) to reduce the incidence of impaired driving charges among new drivers, aged 17 or under,
- 2) to reduce the incidence of deaths due to impaired driving, and
- 3) to make drinking and driving socially unacceptable.

ACFP's youth initiative will engage youth in First Nations communities in awareness and prevention activities, encourage lifeskills development and foster positive changes in knowledge, attitudes and behaviours related to substance abuse. Program activities include community based youth projects which focus on leadership development; awareness and education; peer support programs and positive role modelling; substance abuse knowledge and alternative activity reports.

For more information on Canada's Drug Strategy and Addictions and Community Funded Programs, please write to:

**Health Canada  
Medical Services Branch  
Addiction and Community  
Funded Programs  
First Nations & Inuit  
Health Program Support  
Division  
Jeanne-Mance Building  
Postal Locator 1911C  
Tunney's Pasture  
Ottawa, Ontario  
K1A 0L3**









# What you paid

BY WILLIAM NICHOLLS

It's the great Canadian pastime—talking about how much government costs us. It's now starting to be a Cree pastime as well. But people are unsure of the figures, what they mean and how to get them.

All the figures included in this article are public information that any Cree can request. Most are available right at your local Band Office. In fact, it is an offense under the Cree-Naskapi Act for anyone to deny you or a representative designated by you access to your local band's financial information. In effect you can look at anything you might be curious about, including financial information kept by them.

This issue, we're going to bring you the salary ranges of the chiefs as well as the costs of negotiations with southern governments and the Eeyou Astchee Commission. All names, sources and communities are anonymous. This was so the people could feel free to talk about money issues without having to take a stance or position. All quotes are from chiefs and one high-level band employee.

A few figures aren't in as yet, as some chiefs hadn't returned phone calls or wished to divulge their actual salary as they were negotiating a higher one. We'll bring you those figures as soon as possible.

## SALARIES

**Chief 1** - \$39,000-60,000. Depends on experience as decided upon by band members.

**Chief 2** - \$60,000+. Initial figure decided upon by Band Council. Later ratified by members in a general Band Meeting.

**Chief 3** - \$55,000. Decided by the people in a band meeting.

**Chief 4** - \$66,000.

**Chief 5** - \$60,000 1st year with increases of \$5,000 per year. 2nd term - \$75,000 with \$5,000 increases. Local Band General Assembly resolution determines the salary of the chief. Last resolution took place in 1992.

**Chief 6** - \$50,000. Decided upon by local General Assembly.

**Directors of operations** (average salary range) - \$50,000 to 62,000.

Top salary at **The Nation** - \$18,720

**Trappers** (average income) - \$15,478.84

*Note: To show the growing income disparity between low-income and high-income Crees, we included the average trapper's salary.*

## COMMENTS FROM CHIEFS:

"We earn our money. You have to look at the amount of time spent on the job. It's not a 9-5 job."

"I work a good 12 hours a day on the average."

"Look at the job of a chief. You're a full-time diplomat, negotiator, social worker, economic development officer, community liaison. You name it and chances are the chief is involved in some way. That's why we earn our money the hard way."

"I would like to see those who are low-income have ways to increase their income. Some people, though, are comfortable with welfare and even ISP. There are employment opportunities for those who want to work in our community."

"We are looking at ways to change the income disparity."



## EEYOU ASTCHEE COMMISSION

(All figures below for the time period April 1/95-Dec. 31/95)

Coordinator - \$34,545.47  
 Casual Labour - \$4,500  
 Commission Travel - \$155,855.89  
 Printing and Publication - \$26,608.58  
 Legal Advice - \$12,838  
 Professional and Technical Fees - \$65,535.70  
 Commission Honorariums - \$243,878.58  
 Contingency and Unforeseen - \$25,721.43  
**Total - \$569,484.12**

*Note: The commission honorarium total was divided up between 20 people. Some got more and some less.*

### EEYOU ASTCHEE COMMISSION COMMENTS:

"We should determine the importance of the commission and predetermine a cap on how much we are willing to spend on it."

"Some of the members had double hats (other jobs) and that shouldn't be the norm. You should withdraw from your regular job if you are chosen as a member of one."

"I'm still waiting for the final report. Perhaps there were some distractions?"

"Negotiations and commissions are both expensive and you have to look at who you have and the results—if it's a good investment or not. Does the result benefit the Crees as a whole? You pay for what you get."

"There are problems with the amount of money people are asking for. We need a change with the way we do things."

## NEGOTIATIONS

### ENFORCEMENT OF FEDERAL NEGOTIATIONS - OPERATIONS AND MAINTENANCE

Travel - \$45,358.74  
 Legal Fees - \$124,109.82  
 Professional Fees - \$194,740  
**Total - \$364,208.56**

*Note: \$248,000 of the negotiation costs were covered by the feds. Adjusted total: \$116,208.56 cost to the Crees.*

### ENFORCEMENT OF QUEBEC OBLIGATIONS - QUEBEC NEGOTIATIONS

Travel - \$32,703.51  
 Legal Fees - \$104,994.54  
 Professional Fees - \$91,928.45  
**Total - \$229,576.45**

### GENERAL ENFORCEMENT AND ENHANCEMENT OF CREE RIGHTS AND NATURAL RESOURCES

Travel - \$93,137.55  
 Legal Fees - \$366,528.83  
 Professional Fees - \$84,930.77  
 Public & Political Relations - \$208,897.98  
 Cree Referendum - \$64,836.95  
 Others - \$2,694.11  
**Total - \$821,026.19**

*Note: Highest paid negotiator of Cree ancestry - \$250/hour.*

Cap the amount  
 of money  
 available for  
 these  
 negotiations."

### COMMENTS ON ABOVE NEGOTIATIONS:

"If the Cree people knew how much money was spent on the negotiations and commissions they'd be surprised."

"The feds and provincial negotiators have different ways of looking at things. For example, a package deal. You get an envelope of \$15 million with \$1 million for negotiation costs but if the government gives less than \$14 million you as a negotiator may get to keep

some or all of the savings."

"Some of the length of time comes down to a simple formula—different negotiators equals different goals."

"I think at this time the Crees need an ombudsman to help with establishing guidelines."

"Conflict-of-interest guidelines are needed to look at things."

"If you say something against a high budget the guy who wants to keep it will have something to say about it. If that person has a forceful personality he or she can kill the discussion fast or lead into irrelevant issues."

"I think that a new body should be created and it should be separated from the Band Council chiefs. It would be the one to administer the negotiations. This would cut down on the conflicts."

"Negotiations have not progressed in some cases to our full satisfaction. In some cases direct negotiations haven't even get started as far as we can see. Under some of these negotiations even though we sent in projects we haven't received satisfactory responses."

"Cap the amount of money available for these negotiations."

"Some negotiators bring a lot of money into the communities and this should be rewarded but some costs are getting out of hand."

## TRAVEL BUDGETS

Grand Council of the Crees - \$350/day (pay on travel days is \$175/day, i.e. while you're on the plane)

Band employees - \$50/day

*The Nation* - \$35/day



# LES MINES INMET

The Troilus Project is a division of Inmet Mining Corporation, a Canadian mining company engaged in exploration development, mining and processing of base and precious metals internationally.

The Troilus Project is situated 175 Km north of Chibougamau and is accessible by way of the Route du Nord. The employees will work on a 4-3 or 7-7 shift schedule and will be provided with room and board at its first-class camp on site. The company is presently searching for candidates to fill the following positions for its open-pit mining operations.

THE POSITIONS TO BE FILLED ARE THE FOLLOWING:

## 1. DRILLERS

The Drillers operate mobile drilling machines to bore holes in the open-pit operations.

### THE REQUIREMENTS:

Completion of secondary school is an asset, although relative work experience may compensate for formal education;  
General driver's license is required;  
Two to five (2-5) years of experience on large rotary and down the hole percussion drills;  
Basic knowledge of French or English.

### MAIN DUTIES:

Drive and operate tracked or truck-mounted rotary drilling, air track or other drilling machines to bore holes to specified depths at staked positions in the operation;  
Conduct pre-operational checks on equipment and clean, lubricate and refuel equipment;  
Will be required to participate in general labour tasks;  
Prepare required drill performance, blasting reports and equipment status reports;  
Secondary blasting;  
Perform other related duties.

## 2. BLASTERS

The blasters load boreholes with explosives according to specifications and detonate charges safely.

### THE REQUIREMENTS:

General driver's license;  
Completion of secondary school is an asset, although relative work experience may compensate for formal education;  
Two to five (2-5) years experience in open-pit blasting, quarry or in construction;  
A dynamiter's certificate (boutefeu) from the Commission de la Sante et Securite du Quebec is a definite asset;  
General explosives handling permit;  
Basic knowledge of French or English.

### MAIN DUTIES:

Read instructions or diagrams, prepared by the engineering department, for loading boreholes;  
Assemble or direct other qualified workers to assemble primary charges using selected detonators, fuses, detonating cords and other materials;  
Load explosives in blastholes by hand or direct the movement of bulk explosives trucks to load holes;  
Handle, store and transport explosives and accessories in accordance with regulations, and ensure that safety procedures are observed;  
Perform some secondary blasting;  
Prepare necessary blasting reports;  
Will be required to participate in general labour tasks.

## 3. DRILL AND BLAST FOREMEN

The Drill and Blast Foremen supervise and coordinate activities of workers engaged in the open-pit drilling and blasting operations.

### THE REQUIREMENTS:

General driver's license is required;  
Completion of a mining technology or mining technician diploma is required, although relative work experience may compensate for formal education;  
Three to five (3-5) years of progressive experience in drilling and blasting operations is required;  
Experience in a cross-cultural environment is an asset;  
Working knowledge of French and English;  
Basic knowledge of Cree is an asset;  
General explosives handling permit.

### MAIN DUTIES:

Supervise the activities of those engaged as drillers, blasters and other labourers in the open pit;  
Oversee the safety of the drilling and blasting operation, ensure that workers follow established safety procedures and company policies;  
Resolve work problems and recommend measures to improve productivity;  
Requisition materials and supplies;  
Prepare production and other reports;  
Conduct safety meetings;  
Perform cost and quality control measures;  
Assure follow-up relating to applicable environmental issues;

## 4. EXCAVATOR OPERATORS

The Excavator Operators use a hydraulic shovel or front end loader to excavate waste, overburden, ore or other materials from the pit or any other area with the mine site.

### THE REQUIREMENTS:

General driver's license is required;  
Some secondary school education is required, although relative work experience may compensate for formal education;  
Three to five (3-5) years experience on hydraulic excavator and large front end loader is necessary;  
Basic knowledge of French or English.

### MAIN DUTIES:

Conduct pre-operational checks on equipment and clean, lubricate and refuel equipment;  
Report defects and needed repairs to supervision;  
Excavate ore and waste materials and load into haulage units or casts as required;  
Exercise care in moving and operating excavator to avoid unsafe conditions or working areas which might result in damage to the equipment;  
Prepare required reports of excavated materials and their distinction;  
Will be required to participate in general labour tasks;  
Perform other related duties.



# LES MINES INMET

## 5. HEAVY EQUIPMENT OPERATORS

The Heavy Equipment Operators operate heavy equipment used in the pit, the mill and the services department.

### THE REQUIREMENTS:

General driver's license is required;  
Completion of secondary school education is an asset, although relative work experience may compensate for formal education;  
Prior experience is a definite asset for most of the heavy equipment;  
Basic knowledge of French or English.

### MAIN DUTIES:

Operate heavy equipment such as backhoes, off-highway trucks, bulldozers, loaders, graders to move, load and grade earth, rock, gravel or other materials;  
Conduct pre-operational checks on equipment and clean, lubricate and refuel equipment;  
Assist in repair and maintenance of pit equipment;  
Will be required to participate in general labour tasks;  
Required to make out appropriate equipment reports;  
Exercise care in moving and operating equipment to avoid unsafe conditions or working areas;  
Operate service vehicles as required;  
Perform other related duties.

## 6. CRANE OPERATORS

The Crane Operators operate a mobile crane to lift and move various pieces of equipment and materials.

### THE REQUIREMENTS:

General driver's license is required;  
Some secondary school education is required, although relative work experience may compensate for formal education;  
Two to three (2-3) years experience as a mobile crane operator is required;  
Basic knowledge of French or English.

### MAIN DUTIES:

Conduct pre-operational checks on equipment and clean, lubricate and refuel equipment;  
Operate truck crane commands to control raising, lowering and swinging loads such as equipment, supplies, etc.;  
Determine that loads are properly and safely rigged;  
Prepare required reports on equipment condition and tasks performed;  
Will be required to participate in general labour tasks;  
Perform other related duties.

## 7. MINE HELPERS

The Mine Helpers perform handling, clean-up, loading and other elemental activities related to mine operations.

### THE REQUIREMENTS:

General driver's license is required;  
Completion of secondary school is an asset, although relative work experience may compensate for formal education;  
Basic knowledge of French or English.

### MAIN DUTIES:

Clean work areas and equipment;  
Perform routine or closely directed manual labour, such as: digging ditches, install dewatering pipelines, culverts, load and unload various materials;  
Assist in minor repairs to equipment and structures;  
Perform other related duties;  
Excavate ore and waste materials and loads into haulage units or casts as required;  
Exercise care in moving and operating excavator to avoid unsafe conditions or working areas which might result in damage to the equipment;  
Prepare required reports of excavated materials and their distinction;  
Will be required to participate in general labour tasks;  
Perform other related duties.

## 8. TRUCK DRIVERS

The Truck Drivers operate mine haulage trucks to transport ore and waste to the mill crusher, waste dump or other designated area.

### THE REQUIREMENTS:

General driver's license is required;  
A license appropriate to the class of vehicle being driven is an asset;  
Some secondary school education is required, although relative work experience may compensate for formal education;  
Prior experience on off-highway truck is a definite asset;  
Basic knowledge of French or English.

### MAIN DUTIES:

Conduct pre-operational checks on equipment, clean, lubricate and refuel equipment;  
Oversee all functions of vehicles, such as condition of equipment, loading and unloading and safety of load;  
Receive and relay information to central dispatcher;  
May drive lighter, special purposes trucks;  
Will be required to participate in general labour tasks;  
Prepare required reports of materials hauled, supply equipment used for mine operations;  
Perform other related duties;  
Operate service vehicles as required.

**THE CONDITIONS:** *Inmet Mining Corporation (Troilus Project) offers competitive wages and a comprehensive benefits package. These positions are open to men and women. Inmet Mining Corporation promotes and is committed to Cree hiring. Interested candidates are asked to forward their resume, at the latest April 26, 1996 to:*

*Projet Troilus*

*129, rue des Forces Armees*

*Chibougamau (Quebec)*

*G8P 3A1*

*Attention: Human Resources Manager*

### REFERENCES:

1. Drillers 2. Blasters 3. Drill and Blast Foremen 4. Excavator operators
5. Heavy equipment operators 6. Crane operators 7. Mine Helpers 8. Truck Drivers





# INTERVIEW

## c o n v e r s a t i o n

### with **Tony Hall**

AS FIRST NATIONS PEOPLE stand up and demand respect of their rights across the country, they are running into resistance not only from the government and developers. Their own leaders sometimes prove to be their biggest obstacles.

Last summer's confrontations at Gustafsen Lake and Ipperwash Provincial Park saw First Nations leadership

siding with the government and police against members of their own communities.

Is this the way of the future? Tony Hall, Professor of Native American Studies at the University of Lethbridge, has some provocative insights into the whole system of Native leadership created under the Indian Act.

BY ALEX ROSLIN

#### **The Nation: Do you think there is a lack of democracy in First Nations communities?**

Tony Hall: There is a form of democracy that is modelled after municipal governments. The Indian Act set up Chiefs and councils as administrative extensions of the Department of Indian Affairs. It's a kind of democracy that stresses a numerical show of hands rather than consensus. It's a kind of democracy that gives the power to the biggest group and allows the bigger group to force its power on the smaller group.

It's not democratic at all in the sense that it centres the real power in the minister's hands and the minister can then delegate that power to Indian agents or the Chief and council. And of course, the Minister of Indian Affairs isn't elected by Indian people or accountable to them in any way. So in that sense, the system is totally undemocratic.

There is some voting that takes place to choose the Chief and council, but the Chief and council's power is power given to them by the Department of Indian Affairs and ultimately the Chief and council are accountable to the Minister of Indian Affairs, which holds a veto power.

And of course, most Indian groups don't have a strong Indian economy so the lines of accountability mostly follow government funding. Bands get their funding from federal agencies and they are accountable to their funding source. It was set up as essentially a training ground for municipal government for the days when reserves would become self-governing like

municipalities.

But it's an approach to democracy that stresses numerical preponderance. There's very little respect for minorities within Indian communities. And it overpowers the older, traditional forms of choosing Indian leaders.

This is a tremendous problem all up and down Indian Country as groups here and there increasingly see the Indian Act for what it is—a residue of a very old colonial system. People appreciate that the Indian Act system of choosing leadership has no basis in Indian Country, in Indian tradition, in the Indian way of doing things. And people are looking for ways to legitimize leadership, legitimize decision-making that draw from Indian sources. The Mohawks, for instance, have their Longhouse government and their Great Law, and many people in Mohawk Territory have never accepted the Indian Act as being legitimate.

We saw last summer at Gustafsen Lake, the stand there began with the Sundance and obviously there was an effort there to try an Indian way of doing things, an Indian ceremony as the basis for a political stand protecting land that the people saw to be sacred.

#### **But those people were then denounced by the local First Nations governments, too.**

Yeah, there's quite a growing tension in Indian Country in that this whole structure of Indian Act government gives rise to organizations like for instance the Assembly of First Nations. The National Chief of the AFN is chosen by the Indian Act Chiefs and so the present system legitimizes a whole

set of leaders. It empowers them with federal funding to do things in their communities. And in a sense, the people involved in that system have a strong vested interest in the status quo.

Many leaders in the West, for example, will talk about the importance of treaties and hold up treaties as the basis for their relationship with the government. But their own positions of power in their communities depend not on treaties but on the Indian Act. So there is a strong vested interest that the leaders have in the present way of doing things. When a group like those at Gustafsen Lake took a stand, of course many of them were from other areas. As at Wounded Knee in 1973, they were not all local people; they were not all Shuswaps. They were Native people and others from throughout North America and of course in asserting the sovereignty of the indigenous way of doing things, they were calling into question the Indian Act governments in the area.

So not surprisingly, the local Chief and council were not supportive and in fact saw it as a threat. And this split, this tension in Indian Country was really heightened when the National Chief of the AFN seemed to be condemning the Gustafsen group and accepting the characterization of them as renegades, terrorists, law-breakers. This wouldn't have been done, for instance, by (AFN founder) George Manuel, who was himself a moderate and didn't take militant stands with respect to blockades or arms. But on the other hand, he was careful when episodes at Anishinabe Park, when the Ojibway Warriors' Society occupied the



park, not to condemn them and to make it clear that the frustrations that drove people to take that kind of stand were very real.

In a sense, the militants create a political context which strengthens the hand of the moderates. I believe in James Bay, the American Indian Movement tried to get involved in the land issue there and Billy Diamond was quite adamant that AIM should stay out of it. So this is an issue that has a history in Cree Country. The James Bay people were in a sense in a strong bargaining position because their lands are valuable and the provincial government desperately needed some kind of Indian agreement to give some appearance of legitimacy to their project. So the James Bay Crees had something to negotiate with.

But you have to appreciate that in Indian Country, increasing numbers of people grow up in the city and have little contact with their families sometimes. And the people in the city are the most dispossessed, the most disfranchised, the most marginalized. The people in the cities haven't much to bargain with and historically that has been an important centre for groups like the American Indian Movement. Prisons have also been a place where the militant side of the movement takes shape—like the effort to get sweatlodges and to get spiritual leaders recognized as having the same status as clergymen, Christian priests or rabbis. The struggle for religious freedom within the prisons was important for the genesis of the American Indian Movement.

So AIM I guess has been a coalition of urban militants and some of the more traditional people on the reservations, especially in the United States. And I think we're seeing that type of coalition developing in Canada.

### **At the same time, do you see the leadership becoming more conservative?**

Perhaps I could talk a little bit about what happened in 1973 and I think there you have a kind of archetype for what is happening now in Canada. The American Indian Movement chose the Pine Ridge reservation and Wounded Knee—the site of the last major massacre of the U.S. Army—as a symbolic site to make a stand and to draw attention to the lawlessness of the American government in not respecting the Fort Laramie Treaty of 1868. They ended up by condemning the band government of Dick Wilson, arguing that it was created by the Indian Reorganization Act, an American law in 1934 that created the basis for self-government in American Indian reservations. They said Richard Wilson and his people were subject to nepotism and favouritism and were hogging the federal funds for themselves and their families. The federal funding was only benefitting a favoured few with jobs in the band administration and access to government programs.

So Richard Wilson condemned AIM as a radical group. Of course, many of the members were not from there and there was a virtual civil war on the Pine Ridge reservation and dozens of people were killed, mostly from AIM. It's now well-documented that the tribal police of Richard Wilson were getting help from the FBI, getting funds and arms from the American government, which was very hostile to the American Indian Movement.

**"I think you're going to see more of it—a distrust at the grassroots with the Indian Act leadership and the structure of Indian organizations—the tribal councils, the Assembly of First Nations."**

transformed into "apples." And that in order for true self-government to develop, it has to spring from authentic Indian sources—traditional ways that Indian people made decisions in the past. And that has to be the basis, the starting point for the liberation movement.

That liberation movement has to deal with the reality that some Indian people are turned against their own people by a federal system that favours a privileged elite but has very little to offer the great mass of Indian people.

### **Do you think the federal government is using the increased frustrations of Native people to strengthen that privileged elite through the so-called self-government process?**

I think there is a failure on the part of the federal government to appreciate the legitimacy of some of the frustrations in Indian Country. The tendency is to stigmatize and label the dissident voices as mavericks and malcontents, and imply that their only problem is they didn't get elected themselves. Their option is simply to become a Chief or a councillor. But in fact, what we're seeing is growing awareness in Indian Country that the system itself is flawed, the system itself works against Indian ideals and interests, and what is needed is new systems, new approaches to leadership that draw from Indian sources.

What we saw last summer at Ipperwash and Gustafsen Lake was a very simplistic condemnation of the groups involved in the standoffs. And there was a complicity between the Indian Act leadership and the media to encourage the media to characterize the dissident voices as far-out cult figures who have no real basis for their grievances. The media have a great deal of trouble interpreting what's really going on, and I guess the more people are marginalized and effort is made to discredit them, the more dangerous and explosive the situation becomes because we're not dealing with the real issues.

It seems to me there is a real problem with the Assembly of First Nations right now. The AFN was created at the time of the patriation of the Canadian Constitution in the early '80s to meet the political challenges of those days. You have a National Chief of the AFN who is now treated more or less like an Indian premier and the implication is that Indians collectively constitute a kind of province. Of course, after he negotiated the Charlottetown Accord, he agreed to bring about the ratification of that accord in Canada and among First Nations. He faced a great setback when most First Nations communities

**"At least when you're oppressed by an alien society it's better than being oppressed by your own people."**

continued on page 18



did not vote on the Charlottetown Accord, let alone ratify it. Only a small number of registered Indians voted and, of those who did vote, 62 per cent said no.

It points up the distance between First Nations citizens at the grassroots and the leadership of the AFN. I suspect the major reason people said no is that they didn't understand it; they just instinctively didn't trust the process. In the West, some treaty people said the very spirit and format of the negotiations betrayed the spirit and intent of the treaties, which are nation-to-nation agreements. Questions arose here in Blackfoot Country about why a Cree is speaking for the Blackfoot people:

The long and short of it is that the Charlottetown Accord was rejected in Indian Country and the leadership of the Assembly of First Nations is to a large measure discredited. The National Chief in talking to the federal government isn't taken that seriously. So it seems to me there needs to be a radical rethinking of what an organization like the AFN is all about and how it can credibly represent the people it's supposed to be representing. One approach might be to elect the National Chief of the AFN by all Indian citizens and that might give the person a stronger mandate. And the process of choosing that leader might politicize First Nations citizens. On the other hand, you'd have to ask yourself who would be in a position to campaign in that way and would have the money to do it. There might be a fairly narrow elite with the resources to mount that kind of campaign. Maybe there would have to be special provisions to give people the financial resources to participate in that process.

But in any case, the last referendum points out that the larger Canada question is really on the table and we are in a process of fundamentally redefining the nature of Canada. And there has to be voices there—strong, clear, eloquent voices—insisting that Canadians recognize the existence of First Nations, the rights of First Nations, their treaties and this has to be reflected in the way Canada sets up its own institutions of self-government—its courts, its legislatures, its taxing institutions and on and on and on. In order for First Nations to take their rightful place in Canada, there has to be a fundamental restructuring of all Canadian institutions.

So where are the voices to insist on that recognition? There is a problem with the National Chief. Often, he makes important, valid points, but there's a credibility problem.

### **What do you think are the chances of achieving that kind of radical change given that it would be such a direct threat to Canada's existing political and economic system?**

It's such a difficult moment. There is a strong vested interest in Indian Country in an orderly transition that makes the Indian Act Chiefs the key architects of the transition. And there's a growing impatience and distrust at the grassroots with that process. Where you do have groups that have something to say on this issue, for instance the group at Gustafsen Lake or the Stony Pointers who didn't trust the band council and went outside the Indian Act structure and made a stand in a provincial park during which one man was killed by the Ontario Provincial Police.

It's tragic when these episodes happen. Something important is being announced here and instead of the message being properly reported by the media you get a sense that anyone who questions the existing structure is simply a shit-disturber, a malcontent, a law-breaker. Also, there is no pan-Canadian Indian media. It's very, very hard for one Indian group to find out what's going on in another part of the country. So what you have is all kinds of vocalized discontent but very little capacity to try to show the bigger picture

and I guess the people in the CBC or the Globe and Mail I don't think appreciate that part of their responsibility is to interpret for Indian people what's going on in various parts of the country. There is very little opportunity for that kind of dialogue to develop. There is a need for First Nations citizens throughout the country to be involved, hundreds of thousands of people not just a few hundred chiefs.

One of the legacies of the Indian Act is Indian people have often not been able to govern their own lives, have had even the government of their own lives taken away from them by churches, boarding schools, Indian agents. So people have been alienated from their ability to govern their own lives, let alone the lives of their communities, let alone the lives of their First Nations, let alone the lives collectively of all the First Nations. There's a tremendous amount of disenfranchisement, alienation—Indian people who are not involved in constitutional politics, people who are not involved in all the controversies of their First Nation. And the big issue is how can that group be drawn back into the process and it seems there is a tremendous responsibility here for education.

Leadership, rather than keeping power for themselves, have a tremendous responsibility to go out and find the First Nations citizens who are all over and develop a language and a level of awareness and understanding and knowledge so the grassroots people can begin to contribute to the larger discussion—to develop a process truly based on the principle of liberating First Nations rather than replacing one top-down system with another top-down system, replacing Department of Indian Affairs bureaucrats with Indian bureaucrats. This process may leave the great mass of Native people even worse off because at least when you're oppressed by an alien society it's better than being oppressed by your own people.

### **At least you know who the enemy is.**

Yeah, a colleague of mine speaks of watching Indian communities get their own jails and this being taken as a kind of mark of achieving a certain level of self-government. It's interesting to contemplate how this movement went in Africa. The movement of de-colonization and aboriginal self-government can be thought of as part of the larger movement internationally toward de-colonization. All of Africa and different parts of Asia used to be organized as outright colonies of European powers. The indigenous people in those societies could no longer tolerate being governed by outsiders, have their resources exploited for European interests.

After the Second World War, there was a movement toward de-colonization in Asia and Africa. In some of those African countries in particular, you had liberation armies, you had the leaders speaking about the horrors of colonization. But in fact, when they achieved self-government and independence, you didn't get democracy but you got very dictatorial one-party states and these liberation armies became armies to suppress their own people and silence dissent. You got regimes that became very tyrannical and abused their own people and amassed great wealth in the hands of a small elite few. And they hold on to that wealth and power by using brutal police-state tactics.

I guess there is a fear that the de-colonization of First Nations in Canada, if not done with the proper respect for the need of accountability, if not set up in a way so the leadership answers to the people, in a way where the people can take out corrupt and nepotistic leaders, if there are no checks and safeguards, there is a danger that we might see something like what happened in Africa in Canada. That's why it's so very, very important that people work to inform themselves and not take things at face value.





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## THE DISCUSSIONS BETWEEN THE QUÉBEC GOVERNMENT AND THE CREES CONTINUE

The principal objectives of the agreement signed in May 1995 by the Québec government and the Crees are improvement in living conditions in the Cree communities and promotion of a climate favourable to the emergence of a new partnership between aboriginal people and the other citizens of the region.

At the present time, the parties are studying each question raised in the agreement. Soon they will be ready to share their conclusions with one another.

Meanwhile, there is ongoing exchange between the Québec government and Cree representatives on a large number of issues that are not dealt with in the agreement. In some cases, substantial progress toward settlement has been made.

**Québec** 



Gouvernement du Québec  
Secrétariat aux  
affaires autochtones



# Special General Assembly on Wildlife Management

March 19-20, 1996-Waskaganish

## Canada Goose Resolution 96'

WHEREAS as the Cree Nation has always ardently protected and supported the Cree right to pursue our traditional activities, both as mean to preserve and promote our Cree way of life, its values and our traditions and in order to ensure our economic and social survival as a Nation;

WHEREAS this assemble recognizes that from time immemorial the Cree nation has always promoted and implemented strict traditional laws of hunting practice including self-imposed limits on the harvesting of any endangered species, thereby decreasing the impact of hunting on those species;

WHEREAS the right of the Cree Nation to continue with our traditional way of life is recognized in the James Bay and Northern Quebec Agreement (JBNQA 1975) and protected against any unilateral and unreasonably imposed regulations enacted by the parliament of Canada or the National Assembly of Quebec or their agents;

WHEREAS the Cree Nation is concerned about the well being of migratory Canada geese in the Atlantic flyway;

WHEREAS the Cree Nation realizes that some strategic and exacting measures must be implemented as a matter of urgency in order to protect the population of Canada geese;

WHEREAS the JBNQA also provides for a priority of Cree harvesting over sport hunting;

WHEREAS according to the Cree guaranteed harvest there was also agreed to, a principle of conservation in the JBNQA;

WHEREAS according to this principle of conservation the sport harvest would be cut first and to a greater extent than the Cree harvest there was when a species is discovered to be in danger for whatever reason;

WHEREAS the Cree guaranteed harvest levels also require the Crees to continue to assume the responsibility for the management of resources;

WHEREAS the Cree Nation supports Canada and the United States in their ban of the sport hunting of Canada

geese implemented out of concern for the present low population survey numbers and it is understood that this ban will continue until goose population levels are re-established;

WHEREAS a variety of factors (including animal predation, weather, habitat, loss, etc.) beyond the control of human beings contribute to the low breeding and reproduction success rate;

WHEREAS decisions of Canadian, United States and other governments and corporations continue to destroy wildlife habitat including waters, lands, forests, and other marine habitats which decrease the habitat available to the animals, fish and birds.

### BE IT THEREFORE RESOLVED:

THAT the members of the Cree Nation decide to implement more specific conservation measures for the spring and fall hunt of 1996 designed to help the restoration of the Canada goose population;

THAT each Cree community adopt its own set of conservation measures but that the measures be part of a regional plan which aims to reduce the individual and total harvest of Canada geese to one half of 1995 levels and which includes local measures involving self-imposed quotas, community by-laws and other measures; THAT the tallymen and/or "traditional goose camp authorities" be mandated to oversee the application of conservation measures and efforts to undertake by The Grand Council of the Cree/Cree Regional Authority to establish this recognition and respect necessary and proper to their authority;

THAT without limiting the generality of the self-imposed quota, the Cree Nation hereby proclaims their right and privilege to impose upon themselves such a quota but reaffirms the inapplicability of any quota to be imposed by any and all other governmental authorities, thereby denying Cree traditional and constitutional hunting and trapping rights;

THAT a monitoring and conservation program of the Cree harvest be designed by the Cree Regional Authority and Cree Trappers Association working with the 9

Cree Communities and implemented immediately;

THAT the Cree Trappers Association in collaboration with the Cree Regional Authority be in charge of collecting the necessary monitoring data and that these entities be provided with the resources to carry out this mandate;

THAT the local Cree Trappers Association offers receive the necessary training and support as part of the monitoring program to act as the responsible person in each Cree community for the implementation of the monitoring program;

THAT the Grand Council of the Cree/Cree Regional Authority be instructed to contact the authorities of the Inuit people to recommend that the activity of collecting Canada Goose eggs be suspended and hunting activities of Canada Geese by Inuit beneficiaries of the JBNQA be similarly reduced;

THAT the Grand Council of the Crees/Cree Regional Authority undertake measures to see that quota restrictions apply to the Inuit as well as to the Crees and the ban on sport hunting apply to all non-natives on the James Bay Territory;

THAT the Grand Council of the Crees/Cree Regional Authority is instructed to continue to undertake measures to preserve and protect wildlife habitat and the aboriginal peoples who depend on it;

THAT the use of helicopters in conducting goose population surveys be prohibited unless done under the supervision of the concerned Cree community in the Cree Territory;

THAT the short and long term management strategies mentioned in the "Canada Goose" document tabled at this assembly are hereby approved for implementation; THAT nothing in this resolution shall be constructed so as to abrogate or derogate from any inherent, existing aboriginal or treaty right of the Crees under section 35 of the Constitution Act 1982;

THAT this resolution is in force from this day, March 20, 1996 until is changed by the Crees in a General Assembly;

Proposed by: Thomas Coon

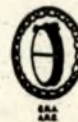
Seconded by: Joseph Shecapio-Blacksmith



Grand Council of the Cree (QC)  
Grand Conseil des Cris (du Québec)

CREE REGIONAL AUTHORITY  
ADMINISTRATION REGIONALE CRIE

Paid advertisement





## Learn to Accept

Learn to accept love from others.  
 Learn to accept others for what they are.  
 Learn to accept authority from others.  
 Learn to accept a broken heart.  
 Learn to accept whatever comes in your way.  
 Learn to accept what the good Lord gave you.  
 Learn to accept death of a loved one.  
 And most of all,  
 Learn to accept that life is not an easy path to follow.  
 Learn to accept yourself for what you are,  
 So people will accept you for what you are.

*This poem is dedicated to all the "Youth" who face some hard times in life. As a saying, "Life is not easy." You know there are people who understand what you are going through. No matter what you go through in life, there is nothing to be ashamed of.*

BY: A CONCERNED PARENT  
 EASTMAIN, QUE.



## LATE DAVID ROBERT

### LOUTTIT JUNIOR

David Louttit Jr. was a cute little  
 Angel who we loved  
 Very much but he  
 Is gone to heaven, he passed away on Nov. 25, 1990  
 David was a funny, loving, caring person

Losing him was the hardest thing to accept  
 Our hearts were breaking into pieces  
 Until we had this dream that he was okay  
 Today I still miss him and I always wished  
 That he would come alive again  
 I'll always love him within my heart  
 The heart he had was full of love and happiness

Jesus is with him now and  
 Remember him as a warrior

BIG SISTER HANNAH  
 P.S. I LUV U!

## AMAZON OF THE NORTH

Montreal's International Centre of Contemporary Art is now exhibiting a collection of artwork entitled, "Amazons of the North: James Bay Revisited," which will be shown until April 14.

The project is the work of two Germans, painter Rainer Wittenborn and journalist Claus Biegert. They documented the



Crees in the 70's and called the exhibit, "A River Drowned by Water." In 1989 and 1990, they made two more trips to James Bay supported by the Grand Council of the Crees.

The exhibit is on an international tour and has already been shown in Santa Fe, New Mexico and upper

New York State, where *The Nation's* own Will Nicholls spoke on a panel that coincided with the exhibit.

"It goes without saying that the indigenous people have to adapt to the dominant society," commented Biegert in an interview. "But nobody says maybe it should be the other way around. Nobody asks us why we don't have to adapt. It would be considered irrational and funny. It would not be considered a serious question because we think the way we behave is the way everybody else is supposed to behave."

"We have the bulldozers, the heavy machinery. That's why we win, not because we have better arguments. But in the long run those people who leave less tracks have a better chance to walk into the future. The way we walk, we leave everything devastated."

*You can reach the museum at 514 288 0811.*

## To Darryl Spencer

Falling on my knees  
 My sinful heart bleeds  
 Pleading your forgiveness  
 My love so endless

Losing you would mean death;  
 Like taking my last breath.  
 You're my sun and rain;  
 My cure for hurt and pain.

Your love is desire;  
 It wounds like fire.  
 Passion is my game  
 Can you sense the flame?

My soul is yours  
 Without remorse  
 You finished me,  
 Flawless victory!

With endless love,  
 Mimie Neacappo

## Robert Mainville & Associés Avocats

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Robert Mainville  
 Gylène Beaugé

Johanne Mainville  
 Rachelle Henderson



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**LETTERS**

## Friends.

### Michael Ryan, Montreal

### Letter to *The Nation*:

I was one of your sources for the news on the resistance of Natives on Mindanao, southern Philippines, and I

wanted to clarify some points that were raised by the items you printed in *The Nation*, 16 February ("On Deadly Ground" and "Filipino Natives resist Loggers with Arms"). I hope you print this because politics on Mindanao is a highly complicated affair and the issues are never as simple as they appear.

First of all, there may be an impression now of all Natives being armed, organized and ready to do violence in Mindanao, which is simply false. Their resistance has taken many different forms, many of them non-violent. And the rebels do not necessarily represent all the Natives. In fact, Native rebels have been known to kill their own people who think independently. Higaunons, who you featured, especially tend to eschew political control from units larger than their kin groups and immediate communities. Among them and other Natives, there is no "Grand Chief," but alliances of local leaders (called *datus*) who are politically, economically and socially independent. I was even told by Higaunon *datus* that anyone who claims to be the "voice of the Natives" is either


lying or delusional because, to put it simply, no one has the right. Neither is there any umbrella organization that can claim to represent Natives in general.

This is why I read Cree Construction official Guy Bourcier's statement with astonishment—that he can claim the local Natives are “superfavourable” to the road. This, and his other statement about human rights, lead me to believe he is only being shown the nice side of northern Mindanao. It is too bad that with all that money for a “feasibility” study, they could not get an independent translator and talk to Natives and other residents directly, instead of having to take the word of parties with vested interests in the road project's completion.

Alex Roslin told me that a group calling themselves TRICAP—Tribal Councils Association of the Philippines—claims to be representing the Natives and saying yes, yes, yes to the project. But I know for a fact that TRICAP was created by government people, and in practice it has been a vehicle for politically ambitious individuals (Native and non-Native) to

PELLETIER

*Opticien*



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Chibougamau  
(418) 748-8121



enrich themselves through development money. It is not a representative body for the Natives, or any one Native group. Compared to TRICAP, the Bureau of Indian Affairs in the U.S.A. is more of an indigenous, representative body for Native Americans, which is of course ridiculous, but you get the picture. I do not know of one datu or anyone else for that matter who is a member of this organization that, by its name, claims to represent the Natives. I have only heard of TRICAP from the military and government bureaucrats. It would be one thing if that "superfavourable" claim was the result of a referendum or democratic vote, which it is not. But to take the word of the government or of TRICAP alone is tragic. I think it's a safe bet that if we went to Mindanao today and polled a range of Native communities, only a small percentage will have even heard of this road project.

In turn, for Bourcier to say that "in the area where we are, there are no (human rights) problems" is either a total lie or an extremely uninformed impression manipulated by the parties promoting this road project. We can probably find a few square kilometres of land in Mindanao that have not been affected by human rights abuse—but it would be in an uninhabited area. While of course not every resident of Mindanao has been abused directly, everyone knows someone who has. In every Higaonon community I have had the privilege of being in, there is not one household that has not had to deal with the military and/or rebels directly. Most people have had to flee at one time or another, and a large percentage have had to suffer the death of at least one family member. The forced resettlement of Native communities is also common military practice, a practice that is often linked to the need to free up real estate and natural resources for the sake of "development."

Why is it that after three decades of development efforts on Mindanao, the island still has a poverty rate of over 50 per cent? Multinational companies have been on Mindanao for ages—why don't you look at their labour record, look at how much they pay their Native workers (if they hire any Natives at all) and count how many Natives were kicked off their own land to make way for this brand of "economic development." When roads are built, droves of landless non-Native Filipinos crowd Natives off their ancestral

lands—lands which are constitutionally guaranteed to Natives but to which legislators refuse to give them title. And when Natives have peacefully and legally protested "development" projects that would destroy their land and livelihood, they have been branded communist rebels and in many cases "dealt with" militarily (one major cause of Native uprisings). From the pattern of displacement and increasing poverty it is safe to say that the "development" Bourcier speaks of will not benefit the Natives. Far from the potential physical danger to employees of Cree Construction itself, I believe the worsening fate of the Natives in Mindanao should be the most compelling cause to rethink the road project.

As things stand today, if the proposed road goes through, the Natives will not have any legal means of defending themselves against its negative effects.

**Oona Paredes, Anthropology Dept.,  
Arizona State University**

## **HOTEL CHIBOUGAMAU**

### **Letter to The Nation:**

*Open letter to the General Manager of the Motel Hotel Chibougamau.*

It has come to our attention that there was a recent situation in which two members of the James Bay Cree Nation were treated unjustly by one of your staff.

The action we understand was based on a recent policy change by your establishment—however, we believe that some explanation is required.

It is our understanding that on January 13th, 1996, Ms. Margaret Cheezo and Ms. Marion Shecapio, on or around 9 p.m., registered at your establishment for one evening's lodging. They paid cash (\$70 plus tax) as like many Aboriginal people, they had no need for credit and did not have a credit card available. The person on the registration desk accepted their advance payment and assigned a room to the women. They retired, only to be rudely awakened in the early hours of the night between 12 and 1 a.m. by another registration clerk, on at least three separate occasions, demanding an additional \$250 for a damage deposit. The women were not prepared to pay such an amount and were summarily evicted from your establishment, as they could not comply to this request, much to their

personal discomfort.

The concerns resulting from this incident are as follows:

1. According to the Civic Code of Quebec, once a client has been registered and assigned a room, the Innkeeper may not evict the individual(s) unless there is cause.

In this situation, the women in question were fast asleep and had not drawn attention to themselves since their registration.

2. Section 10 of the Charter of Human Rights and Freedoms states clearly that no Innkeeper, or for that matter any businessperson, may discriminate based on sex, age, cultural heritage or religion.

As the women were not asked for their age, sex was obvious, or religious affiliation, we can only assume that the women's names were connected with two of the more prominent Cree family names in the area, and the women were established as being Cree. Once that connection was made, the clerk decided to demand a damage deposit based on the business establishment's biased history with Aboriginal people—the end assumption being that all Aboriginal people were drunks and typically unruly.

This generalization is a demonstration of clear racial prejudice and intolerance. No consideration was made for the individual or the circumstances.

3. The Innkeeper's contract with the public demands that all prices and policies be available for review and that any policy change be openly displayed for customer consideration, prior to registration. This was not the case with Ms. Cheezo and Ms. Shecapio.

They may in fact have cause for a legal action based on misrepresentation.

As the error(s) in this situation fall on the Motel Hotel Chibougamau and its management, we feel we must demand a minimum of a public apology to these innocent women for their unjustified poor treatment and personal insult, pending other appropriate recourses available to them.

Our community has a history of staying with your establishment, and as the community is now well aware of this situation, we believe that it would be in the interest of better business relations for you to respond as quickly as possible.

**Chief George Wapachee  
Cree Nation of Nemiscau**

cc. Ungava MLA Michel Letourneau,  
Chibougamau Chamber of Commerce



# 100-BIRTHS

## 101-BIRTHDAYS

**This special birthday greeting goes out**



# CLASSIFIEDS

to our grandma Anna Wapachee on March 3. Wishing you happiness on your birthday and many more to come. We will be seeing you soon, goose break. Love, Lillian, James, Alexandria and Jaimee Macleod. North Bay, Ont. xoxoxoxo.

A birthday wish going out to a special daughter. Happy 6th birthday Angelina on March 29. Love always, Mom Christine. (Wem).

I would like to wish a happy belated birthday to my special sister Josephine Jolly on December 4, 95. God bless your day with more dreams than you can ever imagine more blessing you can ever hold. Happy birthday sister. With love, Marlene (Nem).

Happy birthday to Leigh-Ann Gates on March 24. I hope your birthday will be as special as you already are and always will be. It may be hard for me to find friends I've always wanted to care for me anyway and I'm really glad that you're one of my friends. Wishing you all the best and happiness. You deserve it. Hope to see you soon. Your friend always and forever, Me.

To Angelina. Happy 6th birthday 3/29 and best wishes. Love always, Auntie Sarah and your cousins, Maggie and Carla.

We wish our daughter Julie Ann Leonda Sigoun a happy 1st birthday on March 21st, 1996. We love you! Love always, Georgia and Julian and big brother George (Ajouksh) Chis.

Wishing a happy birthday to a special person in my life, my daddy Eric Mistacheesick who'll be turning 23 on March 13/96. Have a great b-day. With all my love, your son Ericsh.

Birthday wish going out to my cousin Sheena Jimiken (March 19) Although you're so bossy. I still love you. And to my aunt Mabel Martinhunter (March 26) Love, Ericsh.

We would like to wish a happy 8th birthday to our son Gerald Jason on March 17, 1996. We love you and miss you a lot. P.S. Take care of your little brother Dwayne. Love always, Mom and Dad in North Bay, Ont.

We would like to wish a happy 9th birthday to Corrina Kitty on April 1st. May your birthday be as special as you are. By the way, keep up the good work at school. Love always, Mom and Dad and your three brothers. Chisasibi.

Belated birthday greetings go out to our aunties Suzanne on Feb. 3 and Valerie on Feb. 7. We know we are late, but as the saying goes, "better late than never" Love, Alexandria and Jaimee Macleod. North Bay, Ont. xoxoxo.

We would like to wish a happy 4th birthday to our daughter Murrianna Gilpin on

Feb. 19, 1996. Wishing you all the best and we love you very much. Hugs and kisses, from Mom and dad, Flossie and Christopher in Eastmain.

Happy belated birthday to my aunt in Ottawa. Marlene Jolly on Feb. 25, 96. I hope you had a great time on your b-day. "Hub you!" (I love you) Lots love, your niece Valerie (Nemaska) Take care!!! xox.

Happy belated birthday to Richard Paul Mark (Trucker) on March 8. 30 something.

Happy birthday to my little girl, Beans. Hope that you the next seven years as much as I've enjoyed the last seven with you. Love always, your aunt Jennifer.

Happy belated birthday going out to my brother Joseph Jolly (Sr.) on Dec. 19, 95. Hope you enjoyed your birthday. Know your 20 year old short men! Happy birthday bro. With love, Marlene (Nem).

Happy 16th birthday to my special daughter, Sharon Ratt on Feb. 2, 96. I love you with all my heart and I'll always be there if you need me. Hugs and kisses, with all my love, Dad William.

Happy birthday to our sweet granddaughter Desiree Jamie Wabigoun Ottereyes on April 20. We love you very much and God bless you. From Gookum Caroline O. and Joomshoom Harry O.



We would like to wish a happy birthday to Murrianna Gilpin on Feb. 19, 1996. Hope you have fun on your birthday and many more to come. From your bros. Jeremy, Andrew and sis Tracey in Eastmain.

I would like to wish a happy birthday to a beautiful little girl, Shayna Lynn Visitor who turned four on Feb. 6, 1996, and to a sweet, sweet chubby boy, Charlo Matches who will turn two on Feb. 23, 96. May your day be as special as you two are and wish you many more wonderful birthdays. Love you both the same. Love always, Velma (Wem)

We would like to wish a happy belated birthday to our grandma Mary Mayappo. Her birthday was on January 22, 96. From Katrina, Brittany, Ryan and Albert Jr.

We would like to wish a happy 14th birthday to my little bro Raymond on Feb.

13th. P.S. Don't stay out too much. We love you. Ruth and Robert. (Chis).

We want to wish our mom a happy birthday on Feb. 24. Dear mother, so many times when we should have said I love you, the words were never spoken. And we let these times go by... But today we want to let you know that we'll always love you and we'll always be grateful for everything you've done for us, so happy birthday and many more to come. Love, from Margaret and Sarah (Chis).

We want to wish a happy birthday to our son Kyle S.B. Dixon on February 12. We love you very much. Love always, Dad Samuel D. and Ruth S.B.



Special birthday wish going out to Leonard Matt on Jan. 29, David Matt on Feb. 12, Daniel Matt on Feb. 7, Myra J. on Feb. 13 and Jonathan J. on Feb. 21. Wishing you all the very best and may God richly bless you all. Love, John, Laurie and Victor B.

Never would I forget to send a birthday greeting to my sweet little cousin Charlene Awashish. Happy 2nd birthday my little friend. Love always, Faith G.

Happy birthday to my dear son Jimmy on Feb. 13. Always remember that I am here to listen to your problems and make them alright if I can... Have a wonderful birthday and many more to come. Love and kisses from your mom. Chis.

Happy birthday to our youngest son Isaac Swallow on March 13, 96. Words cannot explain how much you mean to us. We miss you and love you very much. Always remember our advice to never give up on what you want to achieve. With all our love. Fr. Mom & Dad (Johnny and Sarah). P.S. Good luck during your playoffs.

Belated birthday greetings going out to my friends Twyla Trapper on Jan. 29, Kyla Matoush on Jan. 30 and to my friends in North Bay, Ont. Charlene m. on Jan. 18 and Greta L. on Feb. 3. Happy birthday girls! Friend, Faith G.

Wanna wish a happy 32th birthday to my friend Margaret (North Bay, Ont.) on Feb. 20. Have fun, but please don't overdo it!!! From Phyllis and Kenny (Mist)

Birthday greetings to our brother Jimmy on Feb. 13. We will always be there for you because you always made us laugh with your many funny jokes. We love you always... From sisters, Sarah and Margaret.

Wishing a happy birthday to Rod R/skin on Feb. 19. From a friends at JBCCS. (Guess who? Me!!!!)

We would like to send this birthday wish to Anita Visitor whose birthday was on Feb. 6, 96. Happy 9th birthday and many more to come. You're lucky you get to celebrate your birthdays with you little sister Shayna. Have fun and we wish you a great birthday. With love, Mary and Velma.

I would like to wish a very happy birthday to a special person in my life. My dad Paul Mianscum on April 8, 96. There are no words that can describe how much you mean to me. Dad, I thank God for such a wonderful father. Thank you for everything you ever gave me. I love you so much Dad. From your only daughter Beverly Mianscum.

We would like to wish a happy birthday to our grandpa Willie Moses on March 20, 96. From Eastmain. We love you dearly. Love always, Don, Reg, Nian and Allan Moses.

We would like to wish a happy belated birthday to our grandma Mary Mayappo. Her birthday was on January 22, 1996. From Katrina, Brittany, Ryan and Albert Jr.

Happy birthday to our dear father Reggie who is always on our minds especially on this day (Feb. 17) Wishing you good health, love and happiness. From Janet and Louisa.

This birthday wish goes out to our baby sister Sharon Ratt on Feb. 2, 96. Hope you'll enjoy your special day and may all your dreams and wish come true! With all our love and prayers, brothers and sisters.

I would like to say happy birthday to my best friend Samantha N. Diamond whose birthday is on March 15, 96. Having a friend like you makes me happy. Most of all you're a friend that a friend wouldn't want to lose. Happy 17th birthday. P.S. Don't party too much. From your friend always and 4-evr Janie Eagle. (See you soon I hope!!)

I want to wish my baby boy Leonard Samuel Rabbitskin a happy 1st birthday for March 18... I want him to know a year ago when I held him in my arms that I told him before he turned one that I would stop drinking. Today I thank the Lord for helping me keep the promise I made. The love I have for you is from God which means it is forever. Amen From your dad Melvin.

A birthday wish to April Neeposh



# CLASSIFIEDS

(Nemaska) on April 1st. Happy 13th birthday. Welcome to the teen world, April! Love from Phyllis, Kenny, Roberta, Matthew and Christina (Mistissini).

**Happy 64th birthday to my mother,** Annie Pachano in Chisasibi (April 11). Relax, take a break and enjoy your day, mom! Love always, your daughter and family (Mist) P.S. We love you and miss you.

I would like to wish a happy first birthday to my beautiful niece Julie-Ann Leonda Sigoun on March 21st, 1996. Love always, your auntie Cheryl L. (Chis)

To my daughter-in-law Sarah, happy birthday on Feb. 24. I hope one day soon you'll realize I really do love you like my own daughter. Have a good on your birthday which is the same as mine. From your mother in law.

**Happy birthday bro!** To the family baby Donald Nicholls on March 27. From Will

**Happy birthday to our daughter Chantal Joy Murdoch.** 5 years ago you were just a little baby, now you're already in school. Don't worry Chantal you'll get your party that you always wanted! Love and kisses, hugs and pinches, Mom and Dad (Kirby and Stacy) xoxo (Wask).

**Happy, happy birthday to my cousin (baby) Glen** in Chisasibi (April 13). From your cousin in Mistissini.

**Happy birthday to Robbie** who was born on March 6 many moons ago! We are proud and happy to be a part of your life. Thank you for all the things you've done for us. We luv you lots and always will...Luv, Edna and Cherish. xoxoxo.

**Special birthday greetings to my gookum Rosie** on Feb. 7. I love you gookum. Thanks for everything you've done for my mommy and me. Please take it easy. You're not 17 anymore U know! I miss you. See you soon. Cherish. xoxoxo.

**We wanna wish a happy birthday to a loving and caring mother, Kathleen Neeposh** on March 13. Every birthday is a new beginning, another chance to laugh, to love, and to live your life to the fullest. With love, Lee-Ann, Aaron and Isaac.

**We wanna wish a happy birthday to Sheila Moses** on April 26, 96 and congratulations on the birth of your baby boy Damian Alexandre on March 17, 96. From the Meet-Soo-Goomg Gals, Eastmain, Quebec.

**Happy birthday to Theresa Stocken** on March 29. It's true! You're getting old, you're loosing your hair (joking) From Meetsoogoomg gals (EM).

**We would like to wish a happy belated birthday to Ryan (Boysh) Gilpin** who turned 4 on January 22, 1996. From Mom and Dad, Jane, Murray, brothers and sisters, Albert, Brittany and Katrina.

P.S. We love you.

**I would like to wish a happy birthday to my very special brother Richard** on March 10, 1996. Hope you enjoy your day! I miss you! See you soon. With love always, your sister Cheryl (Chis)

**I would like to wish a happy belated birthday to my future brother in law Isaac Shecapio** on March 10th. He's from Waskaganish. From your sister in law to be, L.J.N.P.S. So where are you planning to get married?

**We would like to wish our big sister Chantal Joy Murdoch** a happy 5th birthday and many more to come. Love, Jerome, Tyler, Winston Moses and Kristy, Lori, Joyce Moses. xoxoxoxoxo (March 31) is her birthday.

**Birthday greetings going out to my nephew Steve Moar** (Feb. 28) my brother in law Rusty Moar March 2nd and to my sister Charlotte Moar (March 15th). Wishing you happy birthday and many more years to come! With love, Lorraine (Chisasibi).

**We wanna wish a happy birthday to my sister Brenda Pachano Sam** (Chisasibi) on April 18. Love from your sister Phyllis in Mistissini.

**Happy birthday to Haley Ann Georgekish** from Waskaganish celebrating her second birthday on March the 24th. Have fun on your special day and many more to come. We love you so much and we miss you a lot! From your aunts in Mistissini. Nannie, Juliette, Elizabeth and of course your (Doomagen) Peter Blacksmith. xoxoxo.

**Happy birthday to my special cousin Haley Ann Georgekish** on March 24th. Happy birthday and many more to come. From your cuz Gabriel Blacksmith. (Mist.)

**Happy 30 something to a loving husband and dad, Jules** on Feb. 28th. Thanks for being so special to us. We love you. From your wife, your daughters and especially your son DJ.

**I would like to wish a happy birthday to my sister Emma** who will be celebrating on March 23. From your sister Linda in Mistissini.

**Wishing Ann a happy birthday** on Feb. 16. You're someone I can joke with, share a laugh or two and count on when the going's rough. Sure glad we're friends, Q.

**I would like to wish a happy birthday to my brother Arnold Napash Jr.** on March 16, 1996 in Chisasibi. From your sister in North Bay, Ont.

**I would like to wish a very happy birthday and all the best to my three beloved children** who'll be celebrating their birthdays in Feb. Martin on the 9th, Gabriel

on the 17th and Jennifer on the 20th. Lots of love, Mom Alice.

**Happy birthday Mom!** From your number 1 son, Neil.

**To our special mom Emma.** We would like to wish you a happy birthday on April 17. You're someone who deserves the good things that happen. From your beloved daughters Melanie, Jessica and husband Sylvain. With love and hugs. xoxo.

**A very special birthday wish to Matthew Robert Pachano** on April 12. Happy 10th birthday, son! We love ya! From Mom, Dad and your two sisters.

## 104-GRADUATIONS

**I would like to wish my brother Donny Murdoch** (Wem.) from graduation on his police course. So how does it feel to be a real cop eh? Just try not to be too tough! (kidding) Congratulations and I wish I was there to see you receive your diploma. Love, your sis Stacy.

**Congratulations to Don Saganash Jr., Norman Happyjack, Gary Gull, Kevin Martin, Clifford Blacksmith** for completing the carpentry course in Waswanipi. From CSB Adult Education, Waswanipi.

## 105-OBITUARY

**Men talk of finding God,** but no wonder it is difficult. He is hidden in that darkest hiding place, your heart. You yourself are a part of him. Christopher R.P. Chisasibi. Anonymous.

## 300-PERSONALS

**I would like to thank the Cree School Board** for supporting me all the years. I will be graduating from Social Science in 1996 (June). A special thanks to my family for their patience and support. Love always, Janet N. Thunder Bay, Ont.



**I'd like to say hi to:** Dadoo, Sissy, Big Bird, Paul, Allan, Gangee, Jojo, Leigh, Whiskey Man, Richie, Josh, Abe Tim, Phil, Chis. Cougars, Hurricanes, Thunder Storm, Mist Screamers, BTR, T-Wolves, VMS, Screaming Eagles and the town of Eastmain. Thank you for making my b-ball weekend a hell of a wild one.

**Have a heartstruck Valentine's day.** From #40 of the Chisasibi Cougars. (Hull)

**Just thought I'd say a quick hello to my very good friend** all the way in Ottawa (Or Montreal, depending on which weekend she reads this) Marilee Diamond. Call soon all right? I have so much to tell you.

**I just want to say hi to my brother Stanley and Caroline.** When are you guys coming to visit? I miss you both so much. Take care. Love you both. Marlene.

**I'd like to say hi to my friends** in low places, Sarah, Steve, Sherman, Patricia, Jeffrey and Gloria. Who are attending college in North Bay. I hope all you guys are doing okay! I would also like to say hi and hang in there to Meeguina, Tanya, Beda and the rest of the gang in North Bay!!! From Diane.

**Wassessgun Gunner of Mistissini,** your cousins would like to hear from you or meet you. Please write. Leonard Paul Martin. 264 Pine St. S. Timmins Ont. P4N 2K9.

**To the one and only love of my life.** So many things have changed ever since you came into my life. Every morning I wake up and look at your beautiful face and wonder how the heck did I ever get so lucky to have you. These 2 1/2 years have been the greatest days of my life. We have accomplished so much together, therefore, I will do everything in my power to give you nothing but the best in life. My little man, Evander, Happy Valentine's day. I love you with all my heart and soul and know that I will always be there for you. From Mommy. xoxoxoxo.

**We would like to say hi to Amanda CC** (Waskaganish) and Priscilla CC (Waskaganish) Hope to see you soon! Your friends always, Angela D. (Wemindji) and Jenny Rupertthouse. We miss you!

**I would like to say hi to Charlie Brown** from Eastmain. I think you're so cute and I really like your smile. I hope I'll see you soon! From a secret admirer. xox.

**I would like to say hi to my buddies** in Nemaska. Charlene W., David Wapachee, Cindy C., Cynthia B/ned, Pauline M., Priscilla J., Stanley J., Joshua J., and Chicklets! Hope you don't drink too much of that juice. From Style.

**I would like to say hello to a friend of mine** in Mist. Edith Gunner, I was just wondering how you're doing and keep in touch. From a friend in Wask. (Your number 1 buddy)

**Moose Factory,** we would like to thank the community for the great hospitality they had given us during the tournament and the people were very friendly and had lots of fun (hope to see you next year). From the teams of Waswanipi.



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# STUDENT SUMMER JOB ACTION

## Investing in Canada's Youth

### INVESTING IN YOUTH IS A PRIORITY OF THE GOVERNMENT OF CANADA.

That's why assistance to student summer job creation has been doubled to \$120 million, creating more than 60,000 jobs across Canada this summer.

Canada's future belongs to our youth. These summer jobs will help students to develop the skills and work experience to succeed in tomorrow's job market.

The Government of Canada is calling on the private sector to do its part to create summer jobs for students. It makes good business sense.

The **Student Summer Job Action** program provides wage incentives to employers who create summer jobs for students. It offers business loans to help young entrepreneurs start summer businesses. And our network of student employment centres helps connect employers with young workers.

### WAGE INCENTIVES

**Summer Career Placements** is a program that provides wage incentives to private, public and non-profit organizations who create career-related jobs for students. **The deadline for applications by employers is April 12, 1996.** Details and application forms are available at your local Canada Employment Centre (now called Human Resource Centre of Canada).

### CANADA EMPLOYMENT CENTRES FOR STUDENTS\*

More than 300 offices will be in operation across Canada from early May to August, helping more than 350,000 students looking for work. Employers can list any job opening at no charge.

Watch for a centre to open near you!

\* Called Hire-A-Student Centres in Alberta and Student Youth Employment Centres in Manitoba.

### FOR MORE INFORMATION

Visit your local Canada Employment Centre (now called Human Resource Centre of Canada), listed in the Blue Pages in your telephone directory.  
Internet: <http://hrdc-drhc.gc.ca/hrdc/youth/>

For a brochure about the Student Summer Job Action program, call 1-800-935-5555.



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